Mosley

TREATISE OF Miscellany Questions:

U* 6.156 (E)

WHEREIN
Many usefull Questions and Cases of Conscience are discussed and resolved:

For the satisfaction of those, who desire nothing more, then to search for and finde out precious Truths, in the Controversies of these Times.

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for the light of nature will never ſerve to confute theſe or ſuch like errors concerning the Scriptures, the truths concerning them, being wholly ſupernaturall. Mr. *J. Goodwin* in his *Hagiomaſtix ſect.* 58. holds, that he who will hold that there is no Chriſt, is not ſo pernicious nor puniſhable, as that man who lives, as if there were no Chriſt, and one of his reaſons is this, becauſe, ſaith he, *the ſinnes mentioned, adultery, theft,* &c. *are clearly, and at firſt ſight againſt the light and law of nature, but the denyall of the being of ſuch a perſon as Chriſt, who is both God and man, is not contrary to any law or principle in nature.* I deſire that the reader may here obſerve the words of Mr. *Burroughes*, in the Epiſtle dedicatorie of his Sermon preached before the houſe of Peers, *Novemb.* 26. 1645. *For connivence at blaſphemies, or damnable Hereſies; God forbid, any ſhould open his mouth, theſe who are guilty herein againſt the light of nature, ſhould be taken off from the face of the earth; and ſuch as are guilty againſt ſupernaturall light, are to be refrained and kept from the ſociety of men, that they infect not others.* The latter part of that which he ſaith, I accept, and I would to God, that ſo much were put in execution. But why no other Hereticks, or blaſphemers ſhould be taken off from the face of the earth, but thoſe onely who are guilty againſt the light of nature: I finde no reaſon brought for it, and I doe not underſtand how it comes to paſſe, that any who look ſo much forward to new lights, ſhould herein fall ſo farre backwark as to the light of nature; or that thoſe who decline the light of nature in matter of Churchgovernment, ſubordination, appeals, and the like, ſhou'd nothwithſtanding in matters of faith, which are much more ſublime, appeal to the light of nature: There is need of ſome Oedipus here.

2. That in controverſies or queſtions of Religion, we muſt not argue from the old Teſtament, but from the new. Hence are theſe exclamations againſt old Teſtament Spirits, *&c.* which

which might indeed beseem the *Manichees*, who denyed and acknowledged not the old Testament. But to bee heard in a reformed Church, among those who acknowledge the old Testament to be the word of God, as well as the new, 'tis most strange.

Our orthodox protestant writers, condemne as well the *Anabaptists*, who reject and scorne at arguments brought against them from the old Testament, as the *Manichees* who did repudiat the old Testament, as having proceeded from an evill God. See *P. Martyr* in 1 *Cor.* 10. 12. *Aret: proble: theol: loc.* 56.

By this principle they shall not hold it contrary to the will of God under the new Testament, that a man marry his fathers brothers wife, this not being forbidden in the new Testament, but in the old. Some indeed of this time have maintained, that it is not unlawfull to us to marry within these degrees which are forbidden, *Lev:* 18. See Mr. *Edwards* in the third part of *Gangræna, pag* 3. These hold, 'tis onely forbidden to commit fornication with such as are within these degrees, not being married, as if it were not unlawfull to commit fornication with any, bee they never so farre without these degrees. By the same principle which rejecteth old Testament proofs, they must deny the duty of children under the new Testament, to marry with their parents consent, and this is one of the foule errors of some Sectaries now adayes, that *though consent of parents unto childrens marriage, was commanded under the law to them that lived then, yet because that was but a ceremonie, 'tis now lawfull to marry without their consent, because we live under the Gospell.* See that same third part of *Gangræna, pag:* 14. By the same principle they must deny that an oath (be it never so just and necessary) may be imposed by authority. Or that the Magistrat ought to put to death, a blasphemer, an incestuous person, an adulterer, a Witch, or the

like, (the Scripturall warrants which make these crimes capitall, being in the old, not in the new Testament.) Saith not the Apostle, 2 *Tim.* 3. 16. *all Scripture* (and consequently the lawfull examples, and laudable presidents of the old Testament,) *is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousnesse*, Rom. 15. 4. *Whatsoever things were written aforetime, were written for our learning*. Is not our justification by faith proved, by the example of *Abrahams* justification by faith? *Rom.* 4. Doth not Christ himself defend his Disciples there, plucking the ears of corne upon the Sabbath day, by the example of *Davids* eating the shew bread, and by the example of the Priests killing of sacrifices upon the Sabbath day, *Matth.* 12. Yea, those that most cry out against proofs from examples of the old Testament, are as ready as others to borrow proofs from thence, when they think to serve their turne thereby, which *Arcius, probl. theol. loc.* 56. instanceth in the *Anabaptists*, who would not admit proofs from examples of the old Testament, yet many of them justified the *Bowrs* bloudy warre, by the example of the *Israelits* rising against *Pharaoh*.

3. That if Sectaries and Heretickes make a breach of peace, disturbe the State, or doe evill against the Common-wealth in civil things, then the Magistrate may punish and suppresse them. But Sectaries and Heretickes, who are otherwise peaceable in the State, and subject to the Lawes, and lawfull power of the civil Magistrate, ought to be tollerated and forborne. This is their *Kodesh hakkodashim*, their *holy of holies*: indeed their πρῶτον ψεῦδος. See the compassionat *Samaritan*, pag. 10. *John* the *Baptist*, pag. 57. The bloudy Tenent, *Chap.* 52. *M. S.* to *A. S.* pag. 53. 54. The ancient bounds, *Chap.* 1. See now how farre this principle will reach. A man may deny, and cry down the word of God, Sacraments, Ordinances, all the Fundamentals of faith, all Religious Worship. One

may

may have leave to plead no Church, no Minister, no Ordinances; yea, to blaspheme Jesus Christ, and God himself, and yet to escape the hand of the Magistrate, as being no troubler of the State. This I gather from Mr. *Williams* himself in his bloudy Tenent, *Chap.* 6. where hee distinguisheth between the spirituall and the civill peace, and cleares in the instance of *Ephesus*: *Now suppose* (saith he) *that God remove the candlestick from* Ephesus: *yea, though the whole worship of the city of* Ephesus *should be altered: Yet* (*if men be true and honestly ingenuous to city Covenants, Combinations, and principles*) *all this might be without the least impeachment or infringment of the peace of the city of* Ephesus. So that by their principles, if the city of *London* were turning peaceably to *Mahumetanisme*, or *Paganisme*, the Parliament ought not to apply their power for reducing them. If this be not to care for mens own things, not for the things of Christ, what is? And must the Magistrat purchase, or hold them quiet of the state at so dear a rate, as the lose of many soules? What saith Mr. *Williams* himself *Bloudy Tenent*, chap. 33. *It is a truth, the mischief of a blinde Pharisie, blinde guidance, is greater then if he acted treasons, murderers*, &c. *And the lose of one soule by his seduction, is a greater mischief, then if he blew up Parliaments, and cut the throats of Kings or Emperours, so precious is that invaluable Jewel of a Soule*: I could wish this written in marble, or recorded upon the Parliament walls, as the confession of one who hath pleaded most for liberty and tolleration from the Magistrat, to soule murthering Hereticks and deceavers.

But if any Magistrates will not have respect to the honour of God, and salvation of soules, let them take heed to their own interest: When the Church of Christ sinketh in a State, let not that State thinke to swimme: Religion and Righteousnesse must flourish or fade away, stand or fall together. They who are false to God, shall not be faithfull to men. It was a

pious saying of *Constantine*, *Quomodo fidem præstabunt Imperatori inviolatam; qui Deo sunt perfidi?* 'Tis more then paradoxall, and I fear no lesse then Atheisticall, which Mr. *Williams* chap. 70. of the *Bloudy Tenent*, holds, *viz.* that *a false Religion and Worship will not hurt the civill State, incase the worshippers break no civill Law.*

4. That *Socinian* principle, doth now passe for good among divers Sectaries, that a man is bound to believe no more then by his reason hee can comprehend. Mr. *J. Goodwin*, in his 38. *Quarees* concerning the Ordinance, for the preventing of the growing and spreading of Heresies, *quæst:* 29. tells us, that *if reason ought not to regulat, or limit men about the object, or matter of their believing, then are they bound to believe these things, concerning which there is no ground or reason at all, why they should be believed.*

As if this (being understood of humane or naturall reason) were an absurdity: Divine Revelation in Scripture, or *thus saith the Lord*, is the ground or reason of believing, or as School-men speak, the *Objectum formale fidei.* But wee are bound to believe, because of *thus saith the Lord*, some things which we are not able to comprehend by our reason; for instance, The Trinity of persons in the God-head, the incarnation of the Sonne of God, his conception of a Virgin, the union of two natures, of God and man in one person. It is therefore a question tending of it self to the subversion of the Christian faith, and so of piety, which that *Quærist* there propoundeth, viz. *Whether ought any man (at least in sensu compsito) to beleeve the deepest or highest mysterie in Religion, any further or any otherwise, then as, and as farre as, hee hath reason to judge it to be a truth?* The same writer in his *Hagiomastix*, sect. 90. tells us, that *this is sound Divinitie, that reason ought to be every mans leader, guide and director in his faith, or about what he is, or ought to beleeve: and that no man ought to leap with his*

his faith, till he hath looked with his reason, and discovered what is meet to be beleeved, what not. If this be good Divinity, then *Pauls* Divinity is not good, *Rom.* 8. 7. 1 *Cor:* 2. 14. 2 *Cor:* 10. 5.

5. That the onely right Reformation under the Gospell, *is the mortifying, destroying, and utter abolishing out of the faithfull and elect, all that sinne, corruption, lust, evill, that did flow in upon them, through the fall of* Adam. *This is true Gospel Reformation,* saith Mr. *Dell:* Serm. *on* Heb. 9. 10. *and besides this I know no other.* And after, pag: 11. *Christ dying for us, is our redemption; Christ dwelling and living in us, is our Reformation.* Again, pag: 12. *For the taking away transgression for us, and from us, which is the onlie Reformation of the new Testament, is a work agreeable to none, but the Son of God,* as it is written, His Name shall be called Jesus, for he shall save his people from their sinnes; whereupon all alongs he speaks much against Ecclesiasticall Reformation, and *pag:* 14. He adviseth the Parliament to lay aside their intentions (how pious soever) of the work of Church Reformation, because they are men of war, and the care of this work belongs onely to Christ, the Prince of peace.

This Doctrine, 1. Is destructive to the solemn League and Covenant of the three Kingdomes, obligeing them to endeavour the Reformation of Religion in Doctrine, Worship, Discipline, and Government. 2. 'Tis destructive to the Reformation begun by *Luther,* continued and prosecuted by all the reformed Churches, and by the *Independent* Churches as well as others. 3. 'Tis contrary to the example of the Apostles themselves, and condemneth them as well as us, for they did not only teach and commend to the Churches, that Reformation which Mr. *Dell* calls the mortifying, or destroying of corruption and lust, or Christ dwelling and living in us, but likewise an externall Ecclesiasticall Reformation, and

ſeverall Canons concerning the Reformation of externall abuſes and ſcandals in the Church: as for inſtance, that the Churches ſhould abſtaine from bloud, and things ſtrangled; that two or three at moſt ſhould propheſie in the Church at one meeting; that the men ſhould pray with their heads uncovered, the women covered; that young widows ſhould be no longer admitted to ſerve the Church in attending the ſick, and that ſuch widows muſt be at leaſt 60. years old, and the like. 4. This Doctrine puts Jeſus Chriſt himſelf in the wrong, becauſe he challenged the Churches of *Pergamus* and *Thyatira*, for ſuffering and having amongſt them theſe that taught the Doctrine of *Balaam*. 5. Mr. *Dell*, his doctrine openeth a wide doore to the tolleration of the groſſeſt and moſt horrid Idolatries, Blaſphemies, Abominations. If thouſands in the Kingdome ſhould ſet up the Maſſe, and bread Worſhip, or ſhould worſhip the Sunne, or ſhould publickly maintain that there is no God, nor any judgement to come, nor Heaven, nor Hell, the Parliament ought not, may not, (by his doctrine) endeavour the reducing and reforming of ſuch people, or the ſuppreſſing of ſuch abominations: theſe offenders muſt bee let alone till Chriſt reforme them, & mortify ſin in them, which is to him the only Reformation now under the Goſpell. 6. And while hee appropriateth this Reformation to the time of the Goſpell ſince Chriſt came in the fleſh, hee doeth by neceſſary conſequence hold, that there was no godly or mortifyed perſon in the old Teſtament, and that we muſt not take *Abraham*, *Moſes*, *David*, *Job*, *&c.* for examples of a perſonall Reformation, or of true holineſſe and mortification. As this doth neceſſarily follow from this Doctrine, ſo it ſeems to have been not far from his meaning and intention. For *pag.* 3. 4. ſpeaking of the time of the old Teſtament, he ſaith. *There was no true Reformation, but under all that outward Religion, men were inwardlie as corrupt and wicked as the very Heathen, and without any*

true

true Reformation before God, till Christ who was God in the flesh came with the miniſtration of the Spirit, and then indeed was the time of Reformation. Then hee comes to explaine what this true Reformation is, *viz. The taking away and deſtroying of the body of ſinne out of the faithfull, &c.* Whence it cannot but follow, that there was no ſuch thing before the comming of Chriſt, as the taking away and deſtroying the body of ſinne out of the faithfull.

6. There are divers *Arminian* and *Antinomian* Tenents, which very much ſtrengthen the hands of the wicked in his wickedneſſe, yet ſuch Tenents are maintained by many of theſe, who call themſelves the godly party, for inſtance that of univerſall atonement, and Chriſt dying for all men, mark but the title of Mr. *Moores* book: *The univerſality of Gods free grace in Chriſt, to mankinde proclaimed and diſplayed*, &c. *that all might be comforted, incouraged, every one confirmed, and aſſured of the propitiation and death of Chriſt for the whole race of mankinde, and ſo for himſelf in particular.*

Hereby the ſame ſweetneſſe of Goſpell comforts, and the ſame aſſurance of an intereſt in Jeſus Chriſt and his death, is imparted and extended to the humbled, and the unhumbled, to the convinced, and to the unconvinced, to the wounded, and to the unwounded, to beleevers, and to the unbeleevers, to the converted, and to the unconverted; as if all and every one were fit to be comforted and capable of an aſſurance, that Jeſus Chriſt hath redeemed them, and made ſatisfaction to the Divine juſtice in their behalfe. If this bee not to ſow pillows, which ſinners may ſecurely lye down and ſleep upon, what is?

The like I ſay of that poſition which Mr. *Sam: Lane* in his *Vindication of free grace* hath oppugned, as an *Arminian* poſition, preached and aſſerted by *Mr.* J. Goodwin, *Naturall men may doe ſuch things, as whereunto God hath by way of promiſe annexed*

nexed grace and acceptation. Which takes away the neceſſity of preventing grace, and the impotency of nature unto, yea, its averſneſſe from any true ſpirituall good, which can be acceptable unto God: every ſuch exalting of nature, is a depreſſing of grace, and Miniſtereth occaſion to unregenerat perſons to pleaſe themſelves too much with their preſent naturall eſtate.

7. Other Tenents are current among many of that party, which are apt to weaken the hearts and hands of the godly in the exerciſes of humiliation, repentance, mortification, and fruits of ſanctification, by holding that God doth not chaſtiſe his children for ſinne; that there is not ſo much as a fatherly diſpleaſure, or anger in God againſt the faults of his children; that God ſeeth no ſinne in *Iſrael*, ſo much as to afflict them for it in this world; that beleevers are not bound to live according to the rule of the morall law; that beleevers are not to be terrified, or at all wrought upon by any threatnings, or by danger and puniſhment of ſinne; that beleevers ought not to trie their ſpirituall eſtate, or ſeek aſſurance of their intereſt in Jeſus Chriſt, and the Covenant of grace, by any gratious ſignes or qualifications, or by any fruits of ſanctification in themſelves, but onely by the inward teſtimony of the Spirit and light of faith, which (ſay they) are of ſufficient credit by themſelves, without the help of any markes of grace. It is informed, that among ſome of the Sectaries of this time, are found theſe Tenents, that adultery is no ſinne, and that drunkenneſſe is none neither, but a help to ſee Chriſt the better; that there is no reſurrection of the dead, nor no hell. See Mr. *Edwards*, in the third part of *Gangrana*, pag: 14. 107.

CHAP

CHAP. XIV.

Another most usefull case of Conscience discussed and resolved, concerning Associations and Confederacies with Idolaters, Infidels, Hereticks, or any other known Enemies of truth, and Godlinesse.

WHile I have occasion to speak of humane Covenants, it shall not be unprofitable to speak somewhat to that question so much debated, as well among Divines, as among Polititians and Lawyers, whether a confederacy and association with wicked men, or such as are of another Religion, be lawfull, yea, or no. For answer whereunto shortly, let us distinguish, 1. Civill Covenants. 2. Ecclesiastical, Sacred or Religious Covenants. 3. Mixed Covenants, partly civill, partly Religious. The last two being made with wicked men, and such as differ in Religion from us, I hold to be unlawfull, and so do the best Writers. Whenthe Israelites are forbidden a Covenant with the Canaanites, speciall mention is made of their gods, altars, images, *Exod.* 23. 32. and 34. 13. 14. *Jud.* 2. 2. that no such superstitious, unlawfull worship might be tolerated. As for civil Covenants, if they be for commerce or peace, which were called σπονδαι, they are allowed according to the Scriptures, *Gen.* 14. 13. *Gen.* 31. 44. 1 *Kings* 5. 12. *Jer.* 29. 7. *Rom.* 12. 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of peace with the *Turke*, that God punished so exemplarly in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called συμμαχία to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my

Zeperus. de pol. Mos. lib. 6. cap. 4. Pelargus in *Deut.* 7. 1, 2, 3. Parcus in *Gen.* 14. Rivetus in *Exod.* 23. 32. Tarnovius tract. de fœderibus.

See Victor Srigel. in 7 paralip.

part, I hold it unlawfull with divers good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod*, 23.32. and 34.12. 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34. 10. 12. *Jud.* 2. 1. 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1. *Kings* 11. 1, 2. so that tis to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God: therefore they were forbidden to Covenant either with their gods, or with themselves, for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chro.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies, and associations with wicked men of the same Religion; I answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Jacob* as had made defection from true Religion, for *Grotius de jure belli & pacis* lib. 2. *Cap* 15. *Num.* 9. noteth, God would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. Besides this I adde. 2. We have in other Scriptures examples, which meet with that case also; for *Jehosaphats* confederacy with *Ahab*, 2 *Chron.* 18. 3.

25. 2. Also Zepperus, Pelargus, Tarnovius, ubi supra. Lavater in 2 Paralip. 25. & in Ezek. 16. 26. P. Martyr Loc. Com. Clas. 4. cap 16. *Num.* 23. & comment. in 1 *Reg.* 15. 17. &c. The same thing is holden by Tostatus in 3. *Reg.* 15. *Quest* 14. Corn. a Lat pide in 3. *Pag.* 22. 3.

18. 3. with *Chron.* 19. 2 and after with *Ahaziah* 2. *Chron.* 20. 35. are condemned, which made *Jehoſaphat* (although once relapſing into that ſin) yet afterwards mend his fault, for he would not againe joyne with *Ahaziah*, when he ſought that aſſociation the ſecond time, 1 *Kings.* 22. 49. So *Amaziah* having aſſociate himſelf in an expedition with the *Iſraelites*, when God was not with them, did upon the Prophets admonition disjoin himſelf from them, and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the cauſes why the Chriſtian Wars with the *Turke* had ſo ill ſucceſſe, why ſaith he, conſider what Souldiers were imployed, this is the fruit of aſſociations with the wicked. 3. Theſe confederacies proceed from an evill heart of unbelief, as is manifeſt by the reaſons which are brought againſt *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is ſaid againſt the confederacy with the King of *Aſſyria*, *Iſay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people conſidering their own inability for managing ſo great a War, thoght it neceſſary to have a confederacy with the *Aſſyrians*; but this was from faithleſſe feares, from want of faith to ſtay and reſt upon God as all-ſufficient. 4. If we muſt avoid fellowſhip and converſation with the ſons of Belial, (except where naturall bonds or the neceſſity of a calling tyeth us) *Pſal.* 6. 8. *Prov.* 9. 6 and 24. 1. 2 *Cor* 6. 14, 15. and if we ſhould account Gods enemies our enemies, *Pſa.* 139. 21. then how can we joyne with them, as confederates and aſſociates, for by this means we ſhall have fellowſhip with them, and looke on them as friends.

Now as to the Arguments which uſe to be brought for the contrary opinion, Firſt 'tis objected that *Abraham* had a confederacy with *Aner*, *Eſchol*, and *Mamre*, *Geneſis* 14. 13. *Abraham* with *Abimelech*, *Geneſis* 21. 27. 32 and *Iſaac* with *Abimelech*,

melech; Gen. 26. Jacob with Laban, Gen, 31.44. Solomon, with Hiram, 1 Kings 5. 11. Answ. 1 It cannot be proved that these confederates of Abraham, Isaac, and Solomon were either idolaters or wicked; Laban indeed was an idolater: But there are good interpreters who conceive that Abrahams three confederates feared God; and that Abimelech also feared God, because he speaketh reverently of God, and ascribeth to God the blessing and prosperity of those Patriarchs.

'Tis presumed also that Hiram was a pious man, because of his Epistle to Solomon, 2 Chron. 2. 11, 12. however, 2. Those confederacies were civill, either for commerce, or for peace and mutuall security that they should not wrong one another, as that with Laban, Gen. 31. 52. and with Abimelech. Gen. 26. 29. which kinde of confederacy is not controverted.

'Tis objected also that the Maccabees had a Covenant with the Romans and Lacedæmonians, 1 Macca. 8, and 12. 1, 2. Answ. 1. That Covenant is disallowed by many good Writers; yet 'tis observed from the Story that they had not the better, but the worse successe, nor the lesse but the more trouble following it. 2. The Story it selfe, 1 Macc. 1. 12. tells us that the first motion of a confederacy with the heathen in those times proceeded from the children of Belial in Israel. Lastly, it may be objected that persons discontented, and of broken fortunes were gathered to David; and that he received them, and became a Captaine unto them, 1 Sam. 22. 2. Answ. 1. Some think (and 'tis probable) they were such as were oppressed and wronged by Sauls tyranny, and were therefore in debt and discontented, and that David in receiving them was a type of Christ who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, David took care that no prophane nor wicked person might be in his company, Psal. 101. yea, Psal. 34. 11. (which was penned at that same time when he departed from Achish and became

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Captaine of thoſe 400 men) he ſaith to them, *Come ye children harken unto me, I will teach you the fear of the Lord.* 3. I ſhall bring a better Argument from *Davids* example againſt the joyning with ſuch aſſociates in War as are known to be malignant and wicked, Pſal. 118. 7. *The Lord taketh my part with them that help me, therefore I ſhall ſee my deſire upon mine enemies,* Pſal. 54. 4. *The Lord is with them that uphold my ſoul.* Upon this laſt place, both *Calvin* and *Geſnerus* obſerve, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they ſhould prove ſtronger then all the wicked; hee intimateth alſo, that if he had not known that God was with his helpers, leading and inſpireing them, he had looked for no helpe by them: 2 *Chron* 25. 7, 8. That *Davids* helpers in the War were lookt upon as ſincere, cordiall, and ſtirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himſelf *fidos homines qui idem cum eo ſentirent,* ſaith *Lavater* on the place, faithfull men of his own minde: hee addeth, that they were ſuch as hated *Sauls* impiety and injuſtice, and loved *Davids* vertue. *Vict. Strigelius* calls them, *fideles amicos, faithfull friends.* The text it ſelf tells us, that divers of them joyned themſelves to *David* while he was yet in diſtreſſe and ſhut up in *Zicklag*: *verſ.* 1. (which was an Argument of ſincerity) alſo, that ſome of *Benjamin* (*Sauls* own tribe) adjoyned themſelves to *David,* and the ſpirit came upon *Amaſai,* who by a ſpeciall Divine inſtinct ſpake to aſſure *David* of their ſincerity, *verſ.* 2. 16, 18. They alſo who joyned themſelves with *David* after *Sauls* death, *verſ.* 23. were not of a *double heart,* but of a *perfect heart, verſ.* 33. 38. and they all agreed that the firſt great buſineſſe to be undertaken, ſhould be Religion, the bringing back of the Arke: 1 *Chron.* 13. 3, 4.

This point of the unlawfulneſſe of confederacies with men of a falſe Religion is ſtrangely miſapplyed by *Lutherans,* againſt

confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all means avoide fellowship, familiaritie, Marriages, and military confederacies with known wicked persons, and such as are of a false or hereticall Religion: I shall branch forth this matter in five particulars, which God forbade to his people in reference to the *Canaanites* and other heathens, which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Judg.* 2: 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law in taking away the groves and high places abused by the *Jewes* in their superstition: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Hereticks.

Socrat. hist: lib. 5 Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, not in the land with them, *Exod* 23. 33. lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 3. 15, Compare this with *Jud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eating and drinking with a scandalous Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever, 1 *Cor.* 1. 27. There is a conversing

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and companying with wicked perſons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument againſt ſeparating and departing from a true Church, becauſe of ſcandalous perſons in it. The Apoſtle gives this check to ſuch, go where they will, they ſhall finde ſcandalous perſons all the world over. There is again a converſing and companying with wicked perſons, which naturall and civill bonds, or near relations, or our calling tyeth us unto, as between husband and wife, Parent and Child, Paſtor and People, Magiſtrate and thoſe of his charge. But wittingly & willingly to converſe & have fellowſhip either with hereticall or prophane perſons, whether it be out of love to them and delight in them, or for our owne intereſt or ſome worldly benefite this is certainly ſinfull and inexcuſable. If we take care of our bodily ſafety, by flying the company of ſuch as have the plague, yea if we take care of the ſafety of our beaſts, and would not to our knowledge ſuffer a ſcabbed or rotten ſheep to infect the reſt, ſhall we not much more take care of our own and neighbours ſouls, by avoiding and warning others to avoide the fellowſhip of the ungodly, whereby ſpiritual infection comes. Remember it was but a kinde viſite of *Jehoſaphat* to *Ahab* which was the occaſion of ingageing him into a confederacy with that wicked man, 2 *Chron.* 18. 2, 3.

3 God forbade conjugall Covenants or Marrying with them. *Exod:* 34, 16. *Deut:* 7, 3. The rule is the ſame againſt matching with other wicked perſons, whether Idolaters or profeſſing the ſame Religion with us. We read not of Idolatry or any profeſſed doctrinall differences in Religion between the Poſterity of *Seth* and the poſterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themſelves in Marriage with the prophane, *Gen:* 6, 1, 2, 3. *Jehoram* married not

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those that tremble at his word, to those that are convinced of sin, to those that do not regard iniquity in their hearts; but hate sin with sincere hatred; to those that believe on the Son of God, that love the Brethren, &c. Now therefore the Spirit of the Lord which speaks not to the soul, but according to the word of grace (as is confessed) doth not speak comfort or assurance to any others, but these only. And if a man would know certainly whether the voice or Testimony which speaks to his Spirit be a delusion or not, he must to the Law and to the Testimony, and search whether it speak according to this Word: Tis granted to us that if the voice which speaks peace in man be not according to the written word of God, it is not the Spirit of the Lord. But withall tis cautiously declined by these men, that the voice which speaks in the soul be tryed by the written word. They tell us, *it is not the Word that maks us believe the Spirit, But it is the Spirit that makes us give credit to the Word*: That *it is only the Spirit of God that can truely satisfie the spirit of a man, that it is his own testimony; and not the spirit of Delusion.* That as, *in all Arts and Sciences there are some Principles —beyond which there must be no inquiry, so also in divine things. —Is there any thing in the world of better credit, or that may rather be believed with men then the Spirit himself? Nay can any believe, but by this Spirit? If not, then nothing else is able satisfyingly to bear witnesse to the Spirit, but it self. This is as if we should receive the Testimony of the Spirit upon the credit of some other thing.*

Dr. Crisp ibid. serm. 16. pag. 492. 483. 485. 486.

Whereunto I answer first, Tis to be remembred, The question is not whether the Word of the Lord can satisfie or pacifie a sinners conscience without the Spirit; for we say plainly that as the best marks of grace, so the richest and sweetest promises and comforts of the word cannot make the soule sit down satisfied, till the spirit of the Lord himself speak peace and comfort within us. Whence it was that after *Nathan* had said

ſaid to *David* in the name of the Lord, *The Lord hath put away thy ſin, thou ſhalt not die*, yet even then *David* prayed, *Make me to hear joy and gladneſſe, that the bones which thou haſt broken may rejoice. Reſtore unto me the joy of thy Salvation and uphold me with thy free Spirit. Pſal.* 51,8.12. with 2 *Sam.* 12:13: But tis another thing which is here in queſtion, for clearing whereof, obſerve that the efficient cauſe, or revealing evidence which maks us believe and be aſſured is one thing: The *objectum formale fidei* or that for which we believe and are aſſured, is another thing. In humane ſciences a Teacher is neceſſary to a young Student, yet the Student doth not believe the concluſions becauſe his Teacher teacheth him ſo, but becauſe theſe concluſions follow neceſſarily from the known and received principles of the Sciences, and although he had never underſtood either the principles or the concluſions, without the help of a Teacher, yet he were an ill ſcholler who cannot give an accompt of his knowledge from demonſtration, but only from this that he was taught ſo. In ſeeking a legall aſſurance or ſecurity we conſult our Lawyers, who peradventure will give us light and knowledge of that which we little imagined: yet a man cannot build a wel grounded aſſurance, nor be ſecure becauſe of the Teſtimony of Lawyers, but becauſe of the deeds themſelves, Charters, Contracts or the like. So we cannot be aſſured of our intereſt in Chriſt, without the work of the holy Ghoſt, and his revealing evidence in our hearts; yet the ground and reaſon of our aſſurance, or that for which we are aſſured, is not his act of revealing, but the truth of the thing it ſelf which he doth reveal unto us from the word of God. Secondly, this is not to receive the Teſtimony of the Spirit upon the credit of ſome other thing, for the Spirit that ſpeaketh in the Word, is not another thing from the Spirit that ſpeaketh in our hearts, and ſaith, we are the Children of God, when we receive the Teſtimony or evidence in our hearts,

upon the credit of the Word, we receive it upon the Holy Ghosts own credit, *comparing spirituall things with spirituall, as the Apostle saith.* The holy Scripture is called *a more sure word* then that voice of God which came from heaven concerning his welbeloved Sonne, 2 *Pet.* 1.17,18,19. and so by parity of Reason, if not *a fortiori,* the written word of God, is surer then any voice which can speak in the soule of a man, and an inward Testimony may sooner deceive us, then the written word can, which being so, we may and ought to try the voice which speaks in the soule by the voice of the Lord which speaks in the Scripture. If it agree not, then we have not losed, but have made a right discovery and found out a depth of Sathan, and so gained by the tryall. If it do agree, so likewise we are gainers, being confirmed in the assurance, not upon the Testimony of another, but upon the surest and best known Testimony of the holy Ghost himself. Thirdly, if these things be not admitted, and if the Antinomian argument which now I speak to, stand good, then it shall be easie for any deluded person to repell the most searching convictions which can be offered to him from Scripture, for he shal still think with himself, (though unhumbled and unregenerat) it is the voice of the spirit of the Lord, which speaks peace to my soule, and this voice I know is according to the word, because I am assured by the same spirit that it is indeed according to the Word, and other evidence I will not look after, because I am to receive the Testimony of the Spirit upon his own credit, and not upon the credit of some other thing: The voice of the spirit which speaks in my soul is that, beyond which there must be no inquiry. I ask now, how shall the Antinomians convince such a one from Scripture? Nay how can they choose but (according to their principles) confirme him in his delusory, imaginary assurance? Fourthly, the very same Antinomian Author, who speaks of the Testimony of the spirit of God

God in the soul, as that beyond which there must be no inquirie; and which puts an end to all objections, even he himself doth by and by tell us of *aliquid ultra*, and puts the soul upon a further inquiry, (which as I said before) shal either resolve into our way of assurance by marks, or otherwise leave the soul overclouded, & more in the dark then at the beginning. And so I come to his secõd evidence, which he cals the *receiving evidẽce*.

Though the spirit of the Lord (saith he) *doe reveal the minde of the Lord to men, yet they are not fully resolved concerning this mind of the Lord to their own spirits, till by Faith they do receive it* ——*Now till men do receive this Testimony and believe it, they are never resolved; but when men do receive it and believe it, that it is a true Testimony, then they sit down satisfied.* Again, *Faith is an evidence as it doth take possession of that which the spirit of the Lord reveals, and manifests and gives to a person.*——*The spirit indeed makes the title good, but faith maks good the entry and possession, and so clears the title to us, though good in it self before.* ——*Is there a voice behind thee, or within thee, saying particularly to thee in thy self, thy sins are forgiven thee? Doest thou see this voice agree with the word of Grace?* —— *If thou doest receive the Testimony of the Spirit according to that word. If thou doest indeed receive it, here is thy evidence.* Thereafter he moves this objection. *But you will say, if there be not fruits of faith following, that faith is a dead faith, and therefore there must be something to evidense with it.* For answer whereunto, first he rejects this as a great indignity to Faith, *If faith be not able of it self to give Testimony, or must not be credited, when it doth give Testimony, except something will come and testifie for it, to give credit unto it.* Next he answereth thus, *that which hath the whole essence of faith, is not a dead, but a living faith: Now the whole essence of faith is nothing else but the Eccho of the heart answering the foregoing voice of the spirit, and word of Grace, thy sins are forgiven thee saith the spirit and word of Grace, my sins are forgiven me, saith Faith.*

Dr. Crisp. ibid. serm. 17. pag. 504.

ibid. pag. 514. 515. 516.

Ibid. pag 518. 519 520.

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If therefore the Eccho to the voice of Spirit and word of Grace, be the eſſence, nay be the whole eſſence of believing, this is certain, where there is receiving or beleiving, there cannot be a dead faith.

Now behold him at a loſſe, all reſolves into this iſſue, no aſſurance by the Teſtimony of the ſpirit and word of grace, unleſſe this teſtimony be received by faith, no entry and poſſeſſion, no clearing of the title to the ſoule, no reſolution or ſatisfaction to the conſcience till it beleive. But then while the ſoule examines it ſelf, whether it have a true lively faith, or only a dead faith, he dare not admit the tryall of faith by the fruits of it, as if it were an indignity to the tree to be knowen by the fruit, or to the fire to be knowen by the heat. Faith purifieth the heart, ſaith the Scripture. Faith workes by love. Faith ſhewes it ſelf by works. This *Antinomian* durſt not adventure upon this tryall by the Scripture markes of faith: yea, to avoid this, he runnes into a great and dangerous errour, that the whole eſſence of faith is nothing elſe, but the Eccho of the heart anſwering the voice of the ſpirit, and ſaying, my ſinnes are forgiven me, as if there were no faith where there is no aſſurance of the forgiveneſſe of ſinnes, and as if faith were quite loſt, as often and as long as the ſoule cannot ſay with aſſurance, my ſinnes are forgiven me. Again, may there not bee a falſe Eccho in the heart: may not a temporary beleever who receaves the word of grace with joy, ſay within himſelf, my ſinnes are forgiven me? Where is the clearing of the conſcience now? Is it in that laſt word, *where there is receaving or beleeving, there cannot be a dead faith?* But how ſhall I know that there is indeed a receving and beleving? The eſſence of faith is the receaving of Chriſt in the word of grace, and a reſting upon him for righteouſneſſe and life. Now another *Antinomian* tells us, that *to receave Chriſt and his benefites truely, doth neceſſarily include in it theſe foure particular points.*

J. Eaton in the hony combe, Chap. 9.

1. To know our loſt ſtate by the leaſt ſinne, our miſery without

out Chriſt, and what need we have of him. 2. To ſee the excellency and worth of Chriſt and his benefites. 3. A taking and having of Chriſt and his benefites to ones owne ſelf in particular. 4. To be filled with great joy and thankfull zeal. If theſe things be ſo, then I am ſure, many doe imagine they have receaved Chriſt and his benefites by faith, who have not truely and really receaved him: ſo that the (ſoul ſearching it ſelf in this point, whether have I any more then a dead faith, or a counterfeit faith?) dare not acquieſce nor ſit down ſatisfied with that reſolution, *where there is receaving or beleeving, there cannot be a dead faith.* For the ſoule muſt ſtill enquire, whether is my receaving or beleeving true, reall, ſound, lively, and ſuch as cannot agree to a dead faith? The ſame Author whom I laſt cited, where he putteth *a difference between a counterfeit faith, and a true faith*, he ſaith, that the counterfeit faith *neither reneweth nor changeth the heart, it maketh not a new man; but leaveth him in the vanity of his former opinion and converſation.* Whence I infer that he who will throughly & rightly examine himſelf in this particular, have I true faith, yea or no? Muſt needs (before he have a ſolid reſolution) be put upon this further inquiry, is there any heart-renewing or heart-changing work in me? or am I ſtill in the vanity of my former opinion and converſation, yea or no?

Honey combe. chap. 16. p. 481, 482.

I ſhall now after all this, appeall to any tender conſcience which is ſadly and ſeriouſly ſearching it ſelf, whether it be in the faith, whether Chriſt be in the ſoul and the ſoul in Chriſt, let any poor wearied ſoul which is longing and ſeeking after reſt, refreſhment, eaſe, peace comfort and aſſurance, judge and ſay whether it can poſſibly, or dare ſit down ſatisfied with the Antinomian way of aſſurance, before largely declared, which yet hath been held foorth by thoſe of that ſtamp, as the only way to ſatisfie and aſſure the conſcience, and to put an end to all objections. I begin to hear as it were ſounding in mine ears

the ſad lamentation of a poor ſoule which hath gone along with their way of comfort, and aſſurance, and hath followed it to the utmoſt, as far as it will go.

"Oh (ſaith the ſoul) I have applyed my ſelf to ſearch and "find out, and to be clearly reſolved in this great and tender "point, whether I bee in Chriſt or not? whether I have paſſed "from death to life, from the ſtate of nature into the ſtate of "grace, or not? whether I be acquit from the curſe and con-"demnation of the Law, and my ſins pardoned, or not? when, "O when ſhall I be truly, clearly, and certainly reſolved "in this thing? Tis as darkneſſe and death to me, to be unre-"ſolved and unſatisfied in it. I refuſed to be comforted with-"out this comfort. I ſaid, go to now and prove & ſee this Anti-"nomian way, and when I had proved it, *I communed with mine* "*own heart, and my ſpirit made diligent ſearch.* Then ſaid I of it, "thou art madneſſe and folly. Their doctrine pretendeth to "drop as the honey comb, yet at the laſt it byteth like a ſer-"pent, and ſtingeth like an Adder, I find their words at firſt to "be ſoft as oyle and butter, yet I find them at laſt as ſwords "and ſpears to my perplexed heart. I am forbidden to try my "ſpirituall condition, or to ſeek after aſſurance of my intereſt "in Chriſt, by any mark or fruit of ſanctification, be it ſince-"rity of heart, hatred of ſin, love to the Brethren, or be what "it will be: I am told it is unſafe and dangerous for me to ad-"venture upon any ſuch marks; I do not mean as cauſes, con-"ditions, or any way inſtrumentall in my juſtification, (for "in that conſideration I have ever diſclaimed my graces) nay "I do not mean of any comfort or aſſurance by my ſanctifi-"cation, otherwiſe then as it flowes from Chriſt, who is made "unto me of God ſanctification als well as righteouſnes. But "I am told by theſe Antinomians, that even in the point of "conſolation and aſſurance, tis not ſafe for me to reaſon and "conclud from the fruit to the tree, from the light to the ſun,

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"from the heat to the fire, from the effect to the cauſe, I love
"the brethren with true and unfeigned love, therefore I have
"paſſed from death to life. They ſay, I dare not, I cannot have
"any true comfort or aſſurance grounded upon this or any
"ſuch mark. They promiſed me a ſhorter, an eaſier, a ſurer, a
"ſweeter way to come by the aſſurance which I ſo much long
"after. They put me upon the revealing evidence or Teſtimo-
"ny of the holy Ghoſt, which I know indeed to be ſo neceſ-
"ſary, that without it, all my marks will leave me in the dark:
"But as they open and explain it unto me, I muſt not try by
"the written word, whether the voice or Teſtimony that
"ſpeaks in my heart, be indeed the voice of the Spirit of the
"Lord, yet they themſelves tell me that every voice in man
"which ſpeaketh peace to him, and ſpeaketh not according
"to the word of grace, is a ſpirit of deluſion. Again they tel me
"this Teſtimony of the Spirit of the Lord will put an end
"to all objections, and is that beyond which there muſt
"be no inquiry, yet by and by they tell mee there muſt
"there muſt be more then this, there muſt be a receiving
"evidence of faith, and till I believe, I do not poſſeſſe Chriſt
"or his benefits, neither can ſit down ſatisfied and aſſured. Oh
"then ſaid I, how ſhall I know that I have true faith? Shall I
"try faith by the fruits of faith? No, ſay they, by no means,
"but try it by the eccho in the heart which anſwers the voice
"of the ſpirit, as face anſwers to face in water. But what if
"there be no ſuch Eccho in my heart? What if I cannot ſay
"with aſſurance my ſins are forgiven me? muſt I then con-
"clude I have no faith? And what if there be ſuch an Eccho in
"mine heart? how ſhall I know whether it be the voice of a
"true faith, or whether it be a deluſion? Hath every one a
"true faith whoſe heart ſuggeſteth and ſingeth, my ſins are
"forgiven me? But where there is a receiving and believing
"ſaid they, there cannot be a dead faith. Alas, ſaid I, they

Honey combe chap. 16. p. 475.

"leave me where I was: How shall I know whether there be "a believing or receiving? Doe not themselves tell me, there "is a great difference between a true faith, and a counterfeit "faith? are not these miserable comforters who tell mee that "true faith hath fruits, and yet will not give me leave to try it "by its fruits? They teach me that *Justification is like the fire, so "that he that is not Zealous in holynes and righteousnes by Sanctification, tis to be feared that he never had the fire of Justification.* Another of them saith, *doth not love manifested as truly and infallibly kindle love again, as fire kindleth fire.* Sure then if I doe not love God and his children, the Eccho in my heart which "saith, my sinnes are forgiven me, is but a delusion. Oh how "have these men been charming and cheating me out of the "right way? They have unsetled mee, and frighted me out of "all my marks of grace, or fruits of faith, and when they "have promised me a clear resolution, behold they leave me "much more unsatisfied. They have deceived me and I was "deceived. When all comes to all in their way, I must either "conclude (which I dare not) that I have true faith, because "my heart suggesteth, and saith my sins are forgiven mee, "without any tryall of faith by the fruits thereof, or other-"wise I am left in a labyrinth, believe I must, and they will "allow me no markes to know whether I believe or not. "Wherefore I will not come into their secret, I will come "out of their paths which lead downe to the Chambers of "death, I will return to the good old way, the Scripture way, "Christs way, the Apostles way, in which I shall finde rest to "my soule.

Rob. Lancaster præf before Dr. Crisp; sermons.

The third point now remains, *viz.* that there is no such inextricable difficulty, darknesse or mist in this mark, the love of the brethren; but that the children of God may, and sometimes do clearly and safely assure their hearts by this mark, that they have passed from death to life. Which that it may

appear

appeare, I ſhall ſpeak firſt to the Object, the Brethren, then to the Act, which is love.

Touching the Object, let foure things be obſerved. Firſt, this we certainly know, that there are Saints on earth, we believe the holy univerſall Church. Now all who have paſſed from death to life, thoſe and none but thoſe have a true and ſincere love to the ſaints in generall, praying heartily for them, ſympathizing with their ſuffering, and rejoycing at their felicity. None but a Saint can ſay in truth, and with a ſincere ſelfe-denying affection, *If I forget thee O Jeruſalem, let my right hand forget her cunning; If I do not remember thee, let my tongue cleave to the roof of my mouth; If I preferre not Ieruſalem above my chief joy.* Pſ. 137.5.6. The Apoſtle commends praying *for all Saints*, Eph. 6. 18. and love *to all the Saints*. Col. 1. 4. I conceive he means, not only all the Saints known to us, but the whole inviſible Church of Saints on earth. That prayer and proteſtation, *Pſal.* 122.7, 8. when uttered in Spirit and Truth, can proceed from no other, but a gracious renewed heart; *peace be within thy walls, and proſperity within thy Palaces. For my brethren and companions ſake, I will now ſay peace be within thee.* This very love to the Saints in generall as to the excellent and precious ones of the earth, is a fruit of Sanctification, and a mark of a renewed and gracious eſtate; even as contrary wiſe they that have no love to the Saints in their *ſpecies* or kind, that love and eſteem men only for ſome earthly reſpect and conſideration, the Rich, the Honourable, the Mighty, *&c.* or for ſome particular humane relation, Parents, Wives, Children, Kindred Friends, Benefactors, *&c.* much more they that delight in the company and fellowſhip of the prophane and ungodly, prove themſelves to be ſuch as have not yet paſſed from death to life.

Secondly, tis neither neceſſary nor poſſible that we have a certain and infallible knowledge of the true Sainthip and re-

generation of these particular persons whom we love, under the notion of Brethren and Saints. The Apostles themselves did once look upon and love some as Saints, who were no Saints, *Judas*, *Simon Magus*, *Ananias*, and *Saphyra*, and others of that kind. It is Gods own prerogative to know certainly the hearts of men. To require a certain knowledge of the Saintship of others, before we can say, we love the Brethren, doth not only strike at the mark of love, but at the duty of love, and makes the yoke of Christ heavy, yea unsupportable, and the very Evangelicall commandment of love to be most grievous, yea impossible: And if the Antinomian objection hold good, no man on earth can performe acceptably this duety of Love, except he know the hearts of those whom he loves under the notion of Saints. If it be replyed that the commandement of Christ is acceptably performed, when to my best knowledge and observation, and according to the best tryall which one Christian is allowed by Christ to take of another, they are Saints whom I love under that notion, and that tis not necessary to the acceptable performance of the duty of love, that I know infallibly such a one to be a true Saint: Then it will follow by the like rule and by parity of reason, that comfort and assurance may be had from this mark, I love the Brethren, although I cannot certainly and infallibly say, these whom I love are true Saints. For if I can be cleare in point of the duety, and that my obedience to the new commandement of Christ, *love one another*, is acceptable to God, then may I also be clear in point of the mark or signe, this proposition, *I love the Brethren*, being a necessary consequent from that proposition, *I have, through the grace of Christ, so far performed the duty of Love, as that it is acceptable to God in point of new obedience*, and this leads me to a third answer.

3. Particular or individuall Saints may be so farre known by their fruits, and are so farre discernable and visible, as that

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our love to them under that notion may be known to be an acceptable ſervice to God, and ſo a comfortable mark or evidence to our ſelves. Which plainly appears from what Chriſt ſaith *Math:* 10. 41. 42. *He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward; And he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward. And whoever ſhall give to drink unto one of theſe little ones, a cup of cold water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* Before verſe 11. *Into whatſoever City or Town ye ſhall enter, enquire who in it is worthy, and there abide till ye goe thence.* Heb: 6.20. *For God is not unrighteous to forget your work and labour of Love which ye have ſhewed towards his name, in that ye have miniſtred to the Saints, and do miniſter.* Theſe believing Hebrews did not infallibly know that they were Saints to whom they miniſtred, yet the Apoſtle tels them, their worke was acceptable to God, and made himſelf to be perſwaded of them things that accompany Salvation. They to whom he writes, being conſcious to themſelves of the truth and ſincerity of their love, might much more be perſwaded of themſelves things that accompany Salvation from this mark of Love, although they could not know infallibly the hearts of thoſe whom they loved, as Saints. We may without either revelation or infallibility of judgement, by the marks which the word gives us for judging and diſcerning of others, ſo farre be perſwaded in a judgement of Charity, that this or that perſon is a Saint, a Brother, a Siſter, one in Chriſt, as that our love to the perſon under that notion, is according to the rules of Chriſt, flowes from faith which worketh by love, and is acceptable to God as a part of our new obedience. If it were not ſo, this abſurdity would alſo follow, there could be no communion of Saints one with another, at leaſt no ſuch thing done in faith. Do not Believers act in Faith, and not doubtingly, when they

they have communion one with another, when they exhort and comfort one another, when they pray one with another, when they sympathize one with another? If they do not act these things in Faith, they sinne, for *whatsoever is not of Faith, is sin.* 4. It is to be observed that he who objects to others, they cannot know whether this or that man be a Brother, even he himself takes upon him to judge, who are the Brethren. He makes a description of the Antinomians, under fair and plausible expressions, and then concludes, *These are the Brethren, do ye love these men?* It seems, if it had been condescended upon, that the Antinomians are the Brethren, there had been an end of his objection. But is not this Popish, Donatisticall, Pharisaicall, to appropriat to themselves the name of the Brethren, the godly partie, the true Church, excluding many thousands of those who are truly godly, and dear to Jesus Christ, although different in opinion from them? And what if one should fancy that the Antinomians are only the Brethren, yet how should one know that this or that Antinomian is a Brother? Doth not his own objection fall upon him, the Brother-hood consists in being united unto Christ, that is an invisible thing, none can know it, but God only, no man can say such a one is a Brother? So much of the certainty of the Object, the Brethren. Now to the certainty of the Act, which is Love.

The nature of Love was described out of 1 Cor. 13. 4, 5, 6, 7. Then to fright the soul from examining it self by this mark, it was added, *Is there no envying at all towards the Brethren? Is there no thinking evill of any of the Brethren? Is there no seeking my self or my own good, in my love to them? &c.* Who is the legal Preacher now? Here is a racking of the conscience with necessity of legall perfection in our sanctification and Evangelicall graces? Do not themselves say that our *Justification is perfect, but our Sanctification unperfect*; why then will they not suffer the

Honeycombe, chap. 6. pag. 459.

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ſoul to take any comfort from the fruits of Sanctification, except they be perfect? When *John* ſaith, *hereby we know that we have paſſed from death to Life, becauſe we love the Brethren*; I ask, doth he mean, perfect Love which is every way what it ought to be? If ſo, then they put a falſe ſenſe upon the Text; for there neither is now, nor was then any ſuch Love in the world. Doth he mean of true unfeigned ſound love, although imperfect? Then there is no place for their objection. For a true Believer hath in himſelf a true love to the Brethren, which Love putteth forth and exerciſeth it ſelf in a ſincere and conſcionable indeavour of all thoſe duties which are reckoned forth, 1 *Cor*: 13. as effects, or (if you will) acts of Love. This ſoundneſſe and ſincerity of Love may be a ſure mark to the ſoule, although I confeſſe without this ſincerity, the very work and labour of love is no ſure mark to the conſcience to examine it ſelf by; for as the Apoſtle there teacheth us, a man may give all his goods to the poore, and yet not have true love. O but how ſhall I know (ſaith the doubting Chriſtian) that my love to the Brethren is a true, ſincere, ſound love?

To that I ſay, thou mayeſt know it by theſe tokens. Firſt, if thou loveſt the Saints as Saints, and becauſe they are Saints, not for their excellent Gifts or parts ſo much as for their Graces, not for any relation to thy ſelf ſo much as for relation to Chriſt. Tis true repentance when we ſorrow for ſinne as ſinne: Tis true love when we love the Saints as Saints, that is, for this cauſe and conſideration chiefly, becauſe the Image of God appears in them. Papiſts pretend that with one act of adoration they worſhip Chriſt and his image. But we ſay with more truth and reaſon, with one affection and one act of love we love both Chriſt himſelf and thoſe who bear his Image, both God and his Children. I mean, tis Chriſt himſelf whom we love in his Saints.

Secondly, thy love, when thou loveſt all Saints, *Col.* 1. 4. *epiſt. to Philemon v.* 5. And this followeth neceſſarily from the firſt mark. For *a quatenus ad omne.* If as Saints, then all ſaints. Loveſt thou all the ſaints in general praying for them all? Loveſt thou all the Saints in particular whom thou knoweſt, that is, thou dareſt not confine or limit this love to thoſe Saints only who are altogether of thy opinion (which, it appears from the objection before mentioned, the Antinomians have dared to do) or who have ſome intimacy of friendſhip with thee, nay nor to theſe who never wronged thee, never ſtrove with thee, who never ſpake evill of thee, but all whom thou haſt reaſon to judge to be ſaints, thou loveſt them, wiſheſt well to them, art ready to do them good according to thy power, and if thou be at variance or difference with any of them, thou prayeſt God to make them and thy ſelf of one heart, and of one minde, and it is an affliction of ſpirit to thee to be at variance with any that are Chriſts. Canſt thou thus clear thy ſelf in thy conſcience, and dareſt thou ſay theſe things before the ſearcher of hearts? Then is thy love a true Love.

Thirdly, thou art a ſincere Lover of the Brethren, when thou loveſt them in all their different eſtats and conditions, the Poor as well as the Rich, them of low degree, as well as them of high degree, the perſecuted, as well as the proſpering, the reproached as well as the commended. This is alſo a neceſſary conſectary upon the firſt mark. For if thou loveſt ſaints as ſaints, the variation or difference of their outward condition, will not make thy love towards them to ceaſe. *Obadiah* was a ſincere Lover of the Brethren, and he gave this good Teſtimony of it, he was a kinde friend to the Prophets of the Lord, when they were perſecuted by *Ahab* and *Jezabel*.

Fourthly, thy Love to the Brethren is true and ſincere, when it puts forth it ſelf in all thy relations, when a man deſires to chooſe a wife that fears God, and a woman deſires to marie none who is not godly; when a Maſter ſeeks godly ſer-

ſervants, and a ſervant ſeeks a godly maſter; when a people chooſe godly Miniſters, and godly Magiſtrats, godly Commanders and Officers of Armies, *&c.* And again, Magiſtrats, Commanders, Miniſters, love, countenance, encourage and ſtrengthen the hands of ſuch under their Charge, as are godly: when a man if he be to chooſe a friend to conſult with, yea if he were but to chooſe a Lodging where he is a ſojourner, he deſires and ſeeks after a godly Friend, a godly Family, *&c.*

Fifthly Love is true and ſincere, when the action of Love is not without the affection of Love, 1 *Cor.* 13. 3. and when the affection of Love is not without the action of Love, 1 *John.* 3 17 when love openeth both the heart and the hand, both the Bowels and the boſome.

I do not mean that all or any of theſe marks can be found in any ſaint on earth, without ſome mixture, of the contrary corruptions; for we muſt not look that an imperfect grace (ſuch as love to the Brethren is in this world) muſt needs be proved by ſuch marks as have no imperfection in them. If the marks be true, then is the grace true, and that is enough to the point which I now aſſert. But as the grace is not perfect, no more are the marks of it perfect. And as there is no faith here without ſome unbelief, no repentance without ſome impenitency, no watchfulneſſe without ſome ſecurity, no contrition without ſome hardneſſe, no ſelf-denyall without ſome ſelf-ſeeking; So no love to the Brethren without ſome want of Love to the Brethren, no marks of true Love without ſome imperfection and falling ſhort, and no marvell, becauſe no ſpirit without fleſh, no grace without corruption. Feeleſt thou then thoſe contrary corruptions, thoſe roots of bitterneſſe in thy heart, if thou warreſt againſt them through the ſtrength of Jeſus Chriſt, and endeavoureſt to have thy love every way ſuch as hath been deſcribed, then God looks upon thee, and would have thee to look upon thy ſelfe as a lover of the

Brethren. As long as thou art in this world, thou shalt have cause to walk humbly with thy God, because of the great imperfection of all thy graces, and of thy love to the Brethren among the rest, and still thou shall have flesh and corruption to war against all the powers, parts, & acts of thy inward man. Let there be but a reciprocall warring of the spirit against the flesh, *Gal.* 5.17, so shall thou passe in Christs account for a spiritual, not for a carnall person. Neither do I say, that thou must alwayes finde a perpetuall conflict or battell between the flesh and the spirit, or otherwise no ground of assurance. The Apostle speaks of warring, not of conflicting or fighting: there is alwaies *bellū*, though not alwaies *prælium*, between the flesh & the spirit. The new man dare not make peace with the old man, nay nor agree to a cessation of Armes with him, dare not allow or approve corruption, nor allow the neglect of means and endeavours. Yet the new man is sometimes taken napping and sleeping, sometime assaulted and spoiled, and bound hand and foot, he may be carried away as a poor prisoner; but Christ will again relieve his own prisoner, and set him in a fresh military posture against Sathan and sin.

I hope I have now so far scattered those mists & clouds cast by Antinomians, and so farre extricated a poore soul out of those doubtings into which they would drive it, as that a Beleever may knowingly and confidently say, I love the Brethren sincerly and unfeignedly, and hereby I know that I have passed from death to life; which is a good and sure argument, whether we consult scripture or the experience of Saints.

CHAP.

CHAP. XXII.

Of the true, reall and safe Grounds of encouragement to believe in Jesus Christ.

OR,

Upon what warrants a sinner may adventure to rest and rely upon Christ for Salvation.

THere are some Divines abroad who condemning Arminianisme (and much more Pelagianisme) yet have not adhered to the orthodox Doctrine asserted by the most approved Protestants writers and received by the best reformed Churches against the Arminians, in the article concerning the death of Christ. These have found out a midle and a singular way of their owne, that Christ died for all men conditionally, *viz*, if they shall believe in him, that he hath redeemed all upon condition of Faith. One of their arguments is because otherwise we cannot encourage sinners to believe nor satisfie a troubled conscience, nor keep it from desparing. Upon the like ground that all may be comforted (every man being assured that Christ died for all men and so for himself) Mr *Moore* hath written a tractat of the universalitie of Gods grace, and of Christ dying for all men: as himself expresseth in the title of his Book. Tis also one of Mr *Saltmarsh* his encouragements which he gives to sinners, that Christ died for sinners *as sinners*, as hee speaks, whereupon it followeth (according to the rule, *à quatenus ad omne*) that he died for all sinners.

This Chapter was left by the Author not perfected. Yet so much as is in the copie is printed for the readers ædification, and to stirre up others to prosecute the like purpose, and in the meantime to make the best use of these.

Surely this is not the way (as is pretended) to ease and encourage the troubled and terrified conscience: Neither can they by their principles minister solid comfort to a sinner, tempted to despair of mercy. All the scrupulosity and unsatisfaction of conscience which they object against our Doc-

time (that Chriſt died not for all, but for the Elect only whom the Father gave him) followeth as much yea more (as I ſhall ſhew afterwards) upon their own way. Firſt of all when they give comfort and encouragement to ſinners upon this ground, that Chriſt hath dyed for all upon condition of faith, tis to be remembred that *conditio nihil ponit in re*, the generality of men can draw no reſult from the death of Chriſt (as it is ſet forth by their Doctrine) but that Chriſt hath by his death made ſure this propoſition, that whoever believes on him ſhall be ſaved, or that all men ſhall be ſaved, if all men believe: Now a conditionall propoſition is true in the connexion of one thing to another, (if this be that ſhall be) although neither the one nor the other ſhall ever have an actuall exiſtence. If Sathan and wicked men get their will, Chriſt ſhall have no Church on earth, if the Elect fall away from faith and obedience they ſhall periſh, If the damned in hell had place and grace to repent and to believe in Chriſt, they ſhould be ſaved, or the like. So what ſolid comfort can the ſoul have from that conditionall propoſition (which is all the encouragemen: they do or dare give from the death of Chriſt, to all men) all men ſhall be ſaved by Chriſt if they believe on him. Is it not as true and as certain, (may a ſinner think with himſelf) that no man on earth ſhall be ſaved, if no man on earth believe, and for my part, if I believe not I ſhall be damned? If all this hang upon the condition of my believing (ſaith the troubled conſcience) why then, hath not Chriſt merited to mee, and will hee not give me the grace of believing? That new Doctrine anſwereth that Chriſt hath merited faith and gives the grace of believing not to all, but to the Elect only, that God hath in his eternall decree, intended to paſſe by in the diſpenſation of his grace the greateſt part of mankinde, and to keep back from them that grace without wh ch he knowes they cannot believe on Jeſus Chriſt: That though Chriſt meant that all men

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ſhould have ſome ſort of call to believe on him, and ſhould be ſaved upon condition of their believing; yet he had no thought nor intention by his death to procure unto all men that grace without which they cannot believe. This doctrine of theirs while it undertaketh to comfort all men and to encourage all to believe, it tels them withall upon the matter that all cannot be ſaved becauſe all cannot believe, that God will not give faith, and ſo not ſalvation either, unto millions of ſinners. What comfort is it then to know that all ſhall be ſaved, if all believe, when men are told withall, that all ſhall not, cannot believe, and ſo ſhall not be ſaved? This latter they hold as well as we, therefore their univerſall comfort taken from Chriſts dying for all men upon condition of Faith, amounts to as much as nothing.

The true and ſafe grounds of encouragement to faith in Chriſt are theſe. Firſt, Chriſts all-ſufficiency, if he will he can, He *is* able to ſave to the uttermoſt, *Heb*: 7. 25. art thou a ſinner to the uttermoſt, his plaiſter is broad enough to cover the broadeſt ſore. As Gods mercy, ſo Chriſts merit is infinite, and the reaſon is, becauſe the blood is the blood of God as well as of man, *Act*: 20. 28. This is a good ſtrong foundation of comfort, if a ſoule convinced of its own ſinfull eſtate, and of the vanity of creature comforts, doth ſo farre ſettle its thoughts upon Chriſt that as he is the only Saviour ſo an all-ſufficient Saviour. Then is the ſinner ſo far encouraged (which is no final encouragement) as to reſolve there is vertue enough in the blood of Chriſt to cleanſe my crimſon ſins, even mine. There is no help for me out of Chriſt, but in him there is help for all that come unto God by him. Tis a great part of true faith to believe that Chriſt is able and all-ſufficient. Therefore he himſelf ſaid to the blind men, Mat. 9. 28, 29. *Believe ye that I am able to do this? They ſaid unto him, yea Lord, then touched he their eyes ſaying according to your faith, be it unto you.* He that

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said, *Lord if thou wilt thou canst make me clean,* was not rejected by Christ as an unbeliever, but he got from him a good answer, *I will, be thou clean, Mat:* 8.2,3. So every poor sinner that comes unto Christ alsufficient, and believing that Christ and Christ only can purge him from all sin and save his soul, hath a true, though imperfect faith, and is in a faire way for Salvation. There is many a true believer, whose faith cannot as yet rise so high as to stay and rest upon the good will and love of Jesus Christ to him in particular: But the soul believes the alsufficiency of Christ, and that he only is the Saviour, and so cometh and draweth near unto God by and in Christ, as the *summum bonum* which he values above all things; and this his faith, although it hath not yet attained to a particular recumbency on the love of Christ to him is a true faith, which Christ will not despise.

Secondly, Christs intention to die for all men and for the whole world, that is for all sorts of sinners in the world, and so for sinners of my kind, may every poor sinner in particular think with himself. Here is an universall encouragement unto all from a true and real ground, and drawn from the will and intention, as well as from the power and alsufficiency of Christ, which I shall make good from Scripture, for he hath died for all sorts of persons, there is no condition excluded. For this I take the 1 *Tim:*2.6. *Who gave himself a ransome for all;* so ver. 4. *who will have all men to be saved.* The meaning must needs be of all sorts, not of all persons. For besides that the Apostles *all* can be no more then Christs *many*. *Mat.* 20.28. *the Sonne of man came to give his life a ransome for many*, this very Text hath aboundance of light to give it self, if we look to the context either before or behind; before there is an exhortation to pray *for all men, vers.* 1. which although the Arminians make an argument that all men is meant of all persons and not only of all sorts, both in that verse and *vers:* 4. *&* 6.

because

becauſe ſay they we ought to pray for all men univerſally *pro ſingulis generũ*, & not only for all ſorts; yet tis indeed an argument for the contrary. For to pray for all men without exception of any perſon is not commanded, but we find the contrarie commanded. *Jeremiah* was forbidden to pray or make interceſſion for the obſtinat, incorrigible Jews, *Jer:* 7. 16. & 11. 14. & 14. 11. God would not have *Samuel* to mourn for *Saul*, after he was rejected of the Lord, 1 *Sam:* 16. 1. and we ought not to pray for ſuch as ſinne unto death, *i. e.* the ſin of blaſphemy againſt the holy Ghoſt, 1 *Joh:* 5. 16. *Paul* is ſo far from praying for *Alexander* the copper-ſmith, that he imprecats the vengeance of God upon him, 2 *Tim:* 4. 14. wee may not pray for the Pope who is the great Antichriſt and ſonne of perdition; neither may we pray for, but againſt Babylon, eſpecially after the people of God are out of her. We are bidden pray for our enemies, but not for the malicious incorrigible enemies of Chriſt. Wherefore when the Apoſtle bids us pray *for all men*. His meaning is, that we ſhould exclud no degree nor kind of men great or ſmal, Jew or Gentile, bound or free, *&c.* and ſo he doth upon the mater explain himſelf in the very next words, *for Kings and for all that are in authority*, he ſaith, not for *all Kings*, but he will not have us exclude Kings nor Queens as ſuch from our prayers, nor any other ſubordinat Rulers: When he ſaith *all that are in authority*, he means any kind of lawfull authority; for we may not pray for thoſe who are in any unlawfull or uſurped authority in the Church, Archbiſhops, Biſhops, Deans, Archdeacons, *&c.* which prayer were an approbation of their unlawfull callings in the Church. I doe not ſay that we may not pray for the perſons of any Archbiſhops, Biſhops, *&c.* but we may not pray for them as clothed with ſuch an office or authority, as we are there bid pray for Kings *quatenus* Kings, that we may live under them a quiet and peaceable life in all godlines and hone-

sty: so that a King or Emperour as he is clothed with such authority may not be excluded from our prayers: But if we look upon all Kings and Emperours personally, individually or numerically, so it cannot hold true that we ought to pray for all that are in Authority, otherwise the ancient Church had been bound to pray for *Julian* the apostate.

Again, if we look to that which (there) followes after we find *vers:* 8. *I will therefore that men pray every where* (or in every place) lifting up holy hands. What means he by ἐν παντὶ τόπῳ? He means not in every individuall place without exception, for this were neither possible (because there are many places in which there are not, neither can be any to pray) nor fit, because we ought not to pray with lifted up hands in the streets or in the mercat places, there are fit places both for publick and privat prayer, and there are also unfit places either for privat or pnblick prayer. The meaning therefore is, that the worship of God is not restricted to Jerusalem, now under the new Testament. *Jo:*4. 21. 23. But that any place being otherwise convenient and fit for prayer, is sanctified for Prayer, and that Prayer made in any such place is no lesse acceptable to God then the prayer which was made in the Temple of Jerusalem. And now why should we not understand πάντας ἀνθρώπους, *vers:* 4. and ὑπὲρ πάντων, *v:* 6. even as ἐν παντὶ τόπῳ, *vers:* 8. and the rather if we consider what is interlaced, for the Text runs thus, *who gave himself a ransome for all to be testified in due time, whereunto I am ordained a Teacher of the Gentiles in faith and verity. I will therefore that men may pray every where.* Whereby it appears that the Apostles plain scope is to take away that difference between Jew & Gentile, and to intimate that we must pray for all sorts of persons, because Christ died for all sorts of persons, and will bee worshipped in every nation under the Heaven. So that *Beza* did fitly expresse the sense when he rendered *vers:* 1, 2. 6. *pro*

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quibusvis, vers. 4. *quosvis*, and *vers.* 8. *in quovis loco*, to note an universality of kinds, not of individualls. *Grotius* also on *Mark* 9.49. noteth the same thing, that πᾶς, is used for *quivis*, not only in the new Testament, but by *Aristophanes* and *Sophocles*. Lastly, I know no reason but our Translatours should have rendered, 1 *Tim:* 2.4. *who will have all manner of men to be saved*, and *vers:* 6 *who gave himself a ransome for all manner of men*, as well as *Mat:* 4.23. they render πᾶσαν νόσον, *all manner of sickness*, *Mat* 12.31. πᾶσα ἁμαρτία, *all maner of sin*, and *Acts* 10.12. παντα τὰ τετράποδα, *all maner of foure-footed Beasts*.

In the same sense I understand *Heb.* 2. 19. *that he by the grace of God should taste death for every man*, ὑπὲρ παντὸς: which phrase the apostle rather useth to the Hebrews, to wear out that common opinion of the Jews, that the Messias was only to be a Saviour to them, as under the Law the Sacrifices were offered only for the sins of the congregation of Israel. Howbeit I may further adde for clearing this Text. 1. Seeing the Text hath no more but ὑπὲρ παντὸς, that is, (as the Tigurine rightly rendereth the letter of the Text) *pro omni*, we may well supply it thus, ὑπὲρ παντὸς υἱου, *pro omni filio*, not *for every man*, (which though it be the expression of the English Translators cannot be necessarily drawn from the originall) but for every son, whether Jew or Gentile, *i.e.* for every one predestinated to the adoption of children, which I confirme from the two next verses (both of them having a manifest connexion with *v:* 9) for these all for whom Christ tasted death are called *many sons v:* 10. and *they whoare sanctified*, also *Brethren*, *vers.* 11 See the like phrase *Mark* 9.49. πᾶς γὰρ for every one shall be salted with fire, *i.e.* every one who shall enter into life: for this sense is to be gathered from the *v.* 43, 45. 47. and when it is said, 3 *epist: John v.* 12. *Demetrius hath good report of all men*, we must either understand all the Brethren, or make some such restriction of that universall expression, ὑπὸ πάντων, for most men

the world knew not *Demetrius*. So *Luke* 16. 16. *from that time the kingdome of God is preached, and every man preſſeth unto it,* πᾶς εἰς αὐτὴν βιάζεται. Now therefore there can be no further of ὑπὲρ παντός, in that Text to the Hebrews, then in theſe other texts here cited. 2. It may be alſo ſupplyed thus, ὑπὲρ παντὸς ἔθνους or λαοῦ, and tis in it ſelf true that Chriſt taſted death for every Nation, or for every people, for in him are all the Nations and Kindreds of the earth bleſſed, *Act.* 3. 25. Gal. 3. 8. that is, the Elect of all the Nations, which upon the matter comes to one and the ſame thing with the former ſenſe, although the former expreſſion ſuteth better to the context: yea although it had been ſaid that Chriſt taſted death ὑπὲρ παντὸς ἀνθρώπου, *for every man*, (which is not ſaid) yet every man could be here no more then *all men*, *Rom.* 5. 18. *as by the offence of one, judgement came upon all men to condemnation; even ſo by the righteouſneſſe of one, the free gift came upon all men unto Juſtification of life.* Wherein the ſecond branch, *all men*, εἰς πάντας ἀνθρώπους, is no more, and can be no more, but all who are in Chriſt, or all regenerat and juſtified perſons. For 1. by theſe *all men* the Apoſtle underſtands (as is manifeſt by comparing this with the precedent verſe) *they which receive abundance of grace and of the gift of righteouſneſſe*, and he addeth concerning them, that *they ſhall reigne in life by one Ieſus Chriſt*. 2. The compariſon between Chriſt and *Adam* clears it, for they are both ſet forth as publick perſons, all who are in *Adam* are actually involved into the ſentence of Condemnation, and all who are in Chriſt are actually tranſlated from the ſtate of condemnation into the ſtate of Juſtification. But I proceed.

Another Scripture which hath been underſtood for Chriſts dying for all men, being indeed meant of all ſorts, is 1 *Jo.* 2. 2. *And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world*: which is to be expounded by that promiſe made to *Abraham*, that in his ſeed all the families

or kinreds of the earth should be blessed, *Act.* 3.25. *Gal.*3. and by *Rev.* 5.9. *thou wast slain and hast redeemed us to God by thy blood, out of every kindred, & tongue, and people, and nation.* So *Rev.*7. 9. after the sealing of a hundreth fourty and four thousand out of all the Tribs of Israel, 'tis added, *After this I beheld and lo, a great multitud which no man could number of all Nations, and kindreds, and people and tongues stood before the throne and before the Lamb, clothed in white robs, and palms in their hands.* For which cause also the news of a Saviour are called good tydings *to all people*, or to *every people*, Luke 2.10. So the Apostle *John* who was of the Jews, tells us there that Christ is a propitiation, not only for the sinnes of himself, and of others of his Nation, who were then believers, but likewise for the Elect of all Nations and all the World over.

To the same purpose tis said, *Joh.* 3.16. *for God so loved the world that he gave his only begotten Son: that whosoever believeth in him should not perish, but have everlasting life.* Where ὁ κόσμος is of no larger extent then πᾶς ὁ πιστεύων, which the Tigurine rendereth, *omnis qui credit*, not *quisquis, that every one who believeth in him should not perish*, so that *every one who believeth* is an exegesis or explanation of the word *World*. Howbeit if any like better the ordinary reading, *that whosoever believeth*, it comes in the issue to the same thing. For tis a great mistake to think that the world here is a *genus*, which is divided in believers and unbelievers, and that the word whosoever is added in reference not to the world before mentioned, but only to one kinde or sort of the world. Which (by the way) is also inconsistent with their principles who hold that Christ dyed for all, to purchase life to all, upon condition of believing; for if so, there can be no partition here of the world but the latter branch as large as the first. But if there be any partition here of the world, (I say *if there be*, for the Text may be understood, *exegetice*, not *partitive*, as I have

shewed already, it is not *partitio generis in species*, but *totius in partes*, that is, the world which God loved is not divided into believers and unbelievers, but by the world is meant the elect of all nations, and this whole world is subdivided into its parts by the word *whosoever*, that is, whether Jew or Gentile, whether Barbarian or Scythian, whether bound or free &c. For this, the Apostle explaineth the very same words, πᾶς ὁ πιστεύων *Rom.* 10.11,12. *Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.* So *Gal.* 3.28. *Col:* 3.11. *Act.* 10.34,35. And though some have with much scorn set at nought that expression, *The world of the Elect, i. e.* the Elect of all the world, yet it will puzle them to give any other sense to *Jo: 6.* 33. where tis said, that Christ *giveth life unto the world*, or to *Jo.* 16.8. where the Spirit is said to convince the world of sin, of righteousnes & judgement, or *Jo:* 17.21. where Christ prayeth, *that the world may believe*, and the Father heareth him alwayes as in other petitions, so in this.

The third incouragement to believing is, that Jesus Christ hath died, as for persons of all sorts and conditions, so for the expiation of all sorts, and all manner of sins, and hath plainly assured us, that *all manner of sin and blasphemy shall be forgiven unto men. Mat:* 12. 13. he excepteth only one kinde, *but the blasphemy against the holy Ghost shall not be forgiven unto men.* Where *exceptio firmat regulã in non exceptis*; this being the sole exception, maketh the general promise the surer, that not some sorts only, but all sort of sins, yea of blasphemies, not only may, but shal be forgiven unto men. Now to be clear concerning that one sin excepted. 1. Tis not properly any sin of the second table, but of the first, & is therefore cal'ed *blasphemy*, 2. Tis not every blasphemy, for any other blasphemie is declared in that text to be pardonable. 3. Tis a wilfull blasphemy con-

contrary to the illumination of the holy Ghost and knowledge of the truth once received, *Heb:* 6.4. & 10. 26. For which reason *Pauls* sinne when he blasphemed the name of Christ and was exceedingly mad against it, was not the blasphemy against the holy Ghost, because he did it ignorantly. If *Peter* had at that time sinned *Pauls* sin, it had been the blasphemy against the holy Ghost and so unpardonable, for it wanted nothing, but knowledge and illumination to make it that unpardonable sin, which the Apostle himself, 1 *Tim.* 1. 13. doth intimat. 4. Neither is it every blasphemy against knowledge, but such as is joyned with a hatred of Christ, so farre that if they could they would pull him down from Heaven and crucifie him again. There was mercy for these who crucified Christ ignorantly, but no mercy to those who would do it knowingly. Moreover, although they cannot get Christ himself again crucified, yet they revile, reproach, disgrace and persecute him in his Members, Ministers, Ordinances, and all the wayes they can put him to shame and dishonour. Now there are two sorts of these who sin by blasphemy against the holy Ghost. Some do not professe Christ and the truth of the Gospell, yet maliciously and against their knowledge reproach or persecut it. So the Pharisees *Mark:* 3. 28, 29, 30. in saying that Christ had an unclean spirit, did blaspheme against the holy Ghost. Others do professe Christ and his Gospell, and truth, yet fall away to be malicious enemies thereunto, against their knowledge. Such a one was *Judas*, neither is there any thing to move us to think that *Judas* did not blaspheme the holy Ghost, except that he repented himself afterward: But there is nothing in Scripture against the possibility of a desperat repentance in these who blaspheme the holy Ghost, but only that they can never so repent as to be renewed againe, *Heb:* 6. 6. That all sin, 1 *Joh.* 1. 7. *i. e.* all manner of sin is purged away by the blood of Christ, and sto-

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nement made for all sorts of sinners, was also signified, both by Christs healing all maner of diseases among the people, *Mat.* 4. 23. and by *Peters* vision of *all manner of four footed beasts, and creeping things, and fowls of the Aire,* let down as it were in a sheet from Heaven to be killed, and eaten, *Act.* 10. 11, 12.

So that as the promise of Mercy and free Grace comes home not only to thy nation and to persons of thy condition, state and degree, yea and to thy kindred and Familie, but also to thy case in respect of sinne, it comes fully home to sinners of thy kind or case, it tendereth Christ even to such a sinner as thou art.

Fourthly Christ receiveth all who come unto him, and excludeth none but such as by their unbelief exclude themselves. Joh: 6.37.

Fifthly it is an incouragement to believing, that we are commanded to believe. 1 John. 3.23. *and this is his commandement, that we should believe in the name of his Son Jesus Christ, and love one another as he gave us commandement.*

Observe the same authoritie that commands us to love one another, injoynes also that we believe on Christ.

But if any shall say, I cannot believe, I have no strength nor Grace to believe, I answer. (and let this be the sixt incouragement to believing) That God sets foorth himself to be the the *giver of faith* Eph. 2.8. Phil. 1.29. and his Son to be *the author and finisher of our faith.* Heb. 12.2.

If it be objected, I know it is so indeed. But God works faith only in the Elect, and I know not whether I be Elected or not. I answer, thou art discharged (in this case) to run back to Election (which is Gods secret) and art commanded to obey the revealed command, according to that of *Deut.* 29. 29. *The secret things belong unto the Lord our God, but these things which are revealed, belong unto us and to our Children, that we may do all*

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the words of this Law. And therefore seeing ye are commanded to believe in God, and hears that he is the Author and finisher of Faith; Say with *Augustine, Da domine quod jubes & jube quod vis.* And with the Disciples, *Lord increase our faith,* Luk: 17. 5. or with that man in the Gospell, *I believe, Lord help my unbelief,* Mark 9.24. and request him who hath promised *to give the spirit of Grace and supplication, that yee may look on him whom you have pierced, Zech:* 12. 10. *to lighten your eyes, lest yee sleep unto death, Psal.* 13. 3. For this looking on Christ (promised in *Zecharie*) is nothing else then believing on him. As the looking on the brazen serpent which was the tipe of Christ, is accomplished when we believe in Christ who was typified thereby, as is to be gathered by comparing *Iohn* 3.14.15. with *Numb:* 21. 8.

Errata.

Page, 19. *for* Spegmen, *read* Specimen. Pag. 28. *for* autoris, *read* aut oris. Pag. 29. *for* is ever blinde, *read* is not ever blinde. P. 31. *for* Object. 8. *read* Object. 7. P. 32. *for* Ecclesiæ *and* Canonca, *read* Ecclesia *and* Canonica. P. 67. *for* improblable, *read* improbable. P. 40. *for* but a Preacher, *read* but by a Preacher. P. 46, *for* αὐτὸ *read* αὐτόν. P 79. *for* ὁι κοδενα, *read* ὁι καδένα. P. 162. *for* ψεμδος, *read* ψεῦδος. P. 169. *for* συμμιτχια, *read* συμμαχια.

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